

M-286

M-286 Tuesday March 20, 1962  
Played on Thurs. June 21, 1962

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M-208  
TUESDAY MARCH 30, 1962  
Played on Thursday June 21, 1962

So, let's come down to Earth. See what there is to be done, and review it. And see how we face, at the present time, a week of work, half work, maybe no work. A weel of interest, a little bit of interest, but, nevertheless, the whole week went as a week of your life. And I can not help but saying that you have to have towards the possibility of a new week, again a determination of, I would not be pessimistic, but, who knows, maybe it is your last week. It is very necessary to bring that back every once in a while to oneself because it is ~~the~~ only way by which I start to realize that something ought to be done. And that if you do not do it, that at least you are in agreement with yourself that nothing can be done, or, at least you can not do it. And it is better to have that kind of knowledge that you can not work; that really when you attempt it, you have constantly the difficulty of overcoming whatever may be in your way. And ~~the~~ even on that kind of basis I believe one is a little bit conscious because one has a little bit of interest in the possibility that If I only could do it, I would do it. That in itself, I think, creates a different kind of attitude. And although the results may be very little, I still believe that with the Do of the third body we start to reach a little bit of Re. Maybe not very much, and maybe only at certain times. And maybe also because at certain times we are in a little better state. And then, if that kind of thought reaches us, then there may be a possibility for developing a little more of our spiritual body. That is all really that we are trying to do: Spiritual Body. It is not that we are interested in our intellect, or understanding ~~the~~ questions, or knowing exactly how the cosmoses are realted to us, or what cosmoses really mean.

I think that may times we try so often to try to understand things that are utterly beyond our capacity for understanding. Whenever I think about cosmoses, and this happened to be the subject of discussion at the meeting a little while ago, and again it will be the subject of discussion next week, and I, unfortunately, am directed to talk about it. So, of course, I thought: What will my attitude be? What will I honestly try to say? How can I say certain things about the cosmoses which are understandable so that someone listening to that, does not listen to a greadt deal of words or certain words that I use in order to show our ignorance. We used, tonight, a great many words to say that we don't know it; that we really do not know anything about what we are talking about abd what we are reading bout. And, therefore, whenever I happen to think about cosmoses and the relationship to worlds, I know how difficult are these kind of concepts because they are not at all familiar to us. And it is as if, when I want to talk about it, that I compare myself in as state of what I call 'conscious drunkenness'. You see, I cannot control myself. I do not really know which direction to go. And, at the same time, it is that kind of drunkenness which is on the verge of really being drunk and still having loosened the bonds a little bit, that I otherwise have when I am not drunk. In that moment I have a little insight. And that probably is the only time that I can say something about cosmoses and the meaning really is. And we have to understnad that. And it is not a question of our intellect; that our intellect has more than enough data. Really, we can almost com-  
vince anyone who does not know very much about the ideas that it

is necessary to work. We can convince them intellectually.. And that for a long time, we do not have to do any more reading. We have to do a little thinking in order to clarify time and time again what is the meaning of work and why we work; to have that kind of impetus and also to bring back again and again the simplicity of work and the necessity of being awake, and the necessity of trying to understand a little bit more about objectivity, and how we should be in our daily life. And that, in our daily life, we should try to make the effort to wake up. All of that we know intellectually so well. And we really do not have to know anything about the Protocosmos or about anything that relates to that. Maybe, perhaps, it is a little bit because Ouspensky like it. At the same time, if you read Purgatory, you also see that Gurdjieff considers it something that is important. And, of course, for our own perspective, it is necessary, every once in a while, to see how small we are. And what ~~is~~ the relations is that we ourselves, as we are, and with our intellect, which tries awfully hard to have a little bit of a concept of why we are here and the place where we are in. It ~~is~~ almost preposterous for us, as human beings, to think about something that has to do with infinity. So, if we talk about cosmoses, if I talk about ideas that are very, very big, let's try to reduce certain things to an ordinary level of ordinary existence. And then you can start calling them, you might say, calling them names, because that is all it is. I am a small little bit of a creature. And all I know is that I am made up of cells and little atoms. And the relationship that I have as a so-called cosmos is only that I am not ~~an~~ even a completed one.

And therefore, I do not know much about the possibility of completeing it, because, I really, I may be on the way and I may now a little bit bout what is below me. That is the realization that I am made up of atoms, of cells, of certain small quantities, that I have, in relation to that, some kind of a fulfillment or, rather, that I have an obligation towards that. And that I have to try to understand that what makes me as one unit which I call my ordinary personality. I see this personality as a totality. Then I am a cosmos. When I see it as made up of a variety of different cells, I see the growth of that out of which I was born, from a lower cosmos to a higher cosmos which is my level at the present time. Now I have to see this relationship because of the totality whoch I accept as one unit, and that gives me an idea that, regarding cosmoses, I have to understand what it is that certain things, which are now made up of certain smaller parts, somtimes can function as one unit. And then I can call it, at that time, a being. So, if I look at myself with the possiblity of a being, regardless even on the level where I am, I can only understand myself when I can see out of what I have evolved. And this brings me to the realization of what is really meant by cosmos. It gives me a picture of the possibility of evolution fro myself because I must say that, if I now realize what I am, that is, when I see myself, my shortcomings as I have, incomplete as I am, that I have grown. Something in me~~x~~ started, for some reason or other, to grow from one cell into now what I call a complicated human being with organs of feeling, and head, intellect, thinking processes, creation sometimes, sex, whatever it may be. I am that totality. I have grown. ~~the~~ . . .

of a cosmos. That a cosmos, wherever it is, must evolve. How can I thunk of that? I can not think of it as something that is only one line because out of which would it come and towards which would it go? In itself, I can not think of an evolutionary process that simply goes around from one place to another and comes back to its source like a circle. I can not think of it as a line because I have no means of knowing where it comes from, constantly being fed at one end and running out at the other. Why would that exist? It seems a very impossible kind of concept to try to believe; ~~that~~ that we are part of that. Moreover, it is not our experience. Our experience that we grow out of something which has been started by something else, and that after we die, there is a possibility of continuing. Now, that of course, is where I amke an assumption because I hope that the cosmos that I represent could become a sosmos that actually could continue on the next higher level. And when I talk about evolution, whenI talk about the possibility of that kind of evolution for me, so that out of myself a more completed cosmos could really evolve. But in order to understand this dream, this (..?), that goes from one place to another, from a small beginning until its fulfillment, I can only see it in the sense that either it is a circle which truns around of which I only see part or it is something that is brought about by an equilibrium where the forec that I now see as evolutionary is compensated for by something that is contrary to that direction. And I call it then, involutionary. It comes to the saem thing as if it is a circle. Only in yhis case, I confront one direction with another dircetion, parallel

to it but opposite in source, in direction. A circle I would not see. That is, it would appear out of my sight and after a little while it probably would return. And in certain ways, that kind of concept illustrates what is really meant by infinity. If I see the line as finite, returning to its own source, it becomes infinite. Both concepts are quite correct. When I talk about the possibility of creation, the possibility of involution, the possibility of evolution, I have to put myself on the standpoint of two lines that are parallel. When I talk about infinity, of worlds within worlds, I have to use the concept of a circle. This is the difference between the cosmoses and the world. And therefore, I can not really compare them because I talk about two different things, expressed in a diagrammatic form in two different ways of understanding them. In reality, of course, they are the same. And I can say that the process is cosmologically understandable by means of involution and evolution, as, of course, a representation of the same thing, which I call infinity. And when I talk about the nothingness out of which infinity finally evolves, I have to go through the process of manifestation. And therefore, when I say that I only understand cosmoses when I understand from zero to infinity, I then talk about that what is between zero and infinity. I see that zero and infinity touch each other, complete a circle in which my cosmos starts to grow. It is a very difficult concept to see how something finite can start out of something infinite. And, nevertheless, I have to think about that a little bit because I will not understand infinity unless I am quite familiar with the finiteness

of my own existence. And only then, by negating it, that is, I bring the parallel line of ~~substantia~~ involution so far away from myself that I do not see it any more; Then I am in infinity. Try to think about that sometime. But now I have a circle which is the same as the two parallel lines. How do I get the concept of totality? You see, I try to look at myself as one unit; a being which has a totality of existence. I know with my head that I am made up of small particles, that all the cells now constitute me, first for the purposes of practical life, I am a unit. When I look at a circle, and I see a circle from what is called 'subspacia eternitatus' (spelling?) that is, I look at it as if from an eternal standpoint. Then I have been removed from that what is now the circle. That is, I am not any longer under the influence of the world as represented by the circle. The circle then has become a point. In exactly the same way when I see myself totally, I do not see the cells anymore. But I see myself as a unit although made up of cells. And if I want to divide them, I could make cells of them again/ I have towards myself on the level of my being as a personality, as if I am looking at the cells of a lower level from a sufficiently great distance so that when the cells have become combined, I have produced one point. Again, this concept is not so easy to see, But you know well enough that the circle can become smaller and smaller and finally disappear as if only one point. And there is no more left of the circle, and nothing more left of the dimensions of the circle, A cosmos has to be looked at from that standpoint. It means that I am now a point if I could see myself

from the level of the planets. The Earth becomes a point when it is seen from the standpoint of the sun. That is, the Earth is nothing else but a little unit. We are on Earth and we believe that we can have a concept of that what is the totality of the cosmoses. All we can see is ourselves as human beings. It becomes a cosmos in regard to the cells out of which we are made. That same kind of principle applies and therefore I can talk about solar system and a little bit about the Milky Way, and all the rest. And I can give it names. But the principle remains the same; that whenever I reach a higher level, that what I have left has become a point for me. And so, if you can see concentric circles, or, what is in reality, concentric spheres, then I have a sphere within a sphere. And again and again such spheres... they say seven. Perhaps in seven the completion of each one is in relation to the others as if it is Do to Do. You see, there are certain points in an ~~exact~~ octave that are related to each other, where I can say that I can proceed from one note to another without any particular difficulty, because, in an original note, there is already the higher note an octave higher. In the same way, seven cosmoses can relate themselves in such a way that the first cosmos is already a representation of the last cosmos in it. And then all spheres again would become one. And it is that time when the Do reaches the next Do, that finiteness changes into infinity. Infinity is represented by a point. Finiteness is represented by dimension. So again, I have an octave. I start. There is a Do. There are difficulties: Fa, Sol La Si, Do again. I strike it. It has now twice the number of vibrations. It is

exactly the same as the original Do but on ~~an~~ a higher level. This I must see: that the Do on a higher level itself becomes the octave brought to one point. So now, what is growth? It is when I see myself as some kind of creature wanting to evolve trying now to complete myself into that what I ought to be as a human being, so that ~~all~~ my cells, including the possible cells that could be formed of a Spiritual Body and all the cells that could be formed for an Intellectual Body now could exist and then combine into what I would call then 'individual person', individuality. Now I must see how I can make this process of evolution if I start to understand what is meant by involution. Both are dependant on each other. Both create the equilibrium in which I find myself as well as any ~~any~~ other kind of cosmos. They also find themselves subject to two forces. One is a force of life. A force of wishing to create. That is a force which is necessary to manifest. I do not know the origin of life, No one else does. We can state facts that we have life and that there must be something different between life and death. And that what now animates anything that I call a living creature is something that is beyond my comprehension. It does not mean that maybe ultimately out of research, I may find out what it is that life really requires as the condition for its existence. That is a different ~~is~~ thing. I also may, in finding out by means of research, to create a condition in which then accidentally, since I am limited, accidentally can start to function as life, as one chance out of ten thousand million. It is quite possible. Maybe I will not be there when that happens. Maybe someone will be there. Maybe

someone I call God was there when that happened. It is possible. I can not exclude it if I believe in all possibilities existing. And one of them was life. This now continues and is subject to its own destruction. That is, the conditions that have been created to make life possible are subject to other influences which again destroy that same condition. Life now represents to us the possibility of continuing. Again, it is a difficult subject, you might say, a difficult concept. Why should life continue to exist? Really, I do not know. I do not know if it can be known. I believe that life belongs to the unknown. But in any event, we approach it, even with thepitation. In a certain way, we can, more and more, introduce the condition of life, if we create, as much as we can conditions inwhich it might exist. So, the whole purpose of my life becomes to create a condition in which life which I now know, with which I find myself, to create such conditions that it can continue. And the only logical way for me is to continue to try to create, not only a concept, but maybe a certain spiritual ~~matter~~ matter, which can then continue to form the living quarters of that part of life which is now represented by myself. This is the only way by which I can see or hope that life will continue with a certain identity which I now call by my own name. But, in order to do this, in order to <sup>understand</sup> ~~intend~~ the necessity of such growth, in order to understand the continuation of that life which is created in an involutionary form, I have to see that if I say that it is life, it must grow into the formation of new forms. It has to grow at the end of that. Sometimes we say it is as if the moon grows. But maybe it is not the moon. Maybe it is something that continues to ...

very large scale, forming certain things of a cosmic nature, belonging to the totality of the scale of what I now say is the Ray of Creation. But, whatever it is, if it happens, if that takes place, and the indications are that it will take ~~will~~ place that way, even if I cannot conceive of it, the fact that something grows means that any place on that line of growth moves because of the growth in one direction, it moves in the other direction. I hope you understand that. It is very necessary to see that creation, that is, involution, is absolutely the same as evolution.

QUESTION: (Debra Ravenal) (First part of question is totally inaudible)  
.... impossible for me to have intense periods of work. It seems that something else also comes in and counteracts this life that I do not recognize, until perhaps afterwards, that it was pulling me just as much in the opposite direction. Now, as I understand what you have been saying, this is also a necessity.

ANSWER: That is right.

QUESTION: But, if we feed the moon, how can we be inbetween involution and evolution?

ANSWER: You see, the reason that I mention this as necessity that it must exist at the same time, is that the two forces belong together.

QUESTION: And yet they are ~~maxim~~ apart?

ANSWER: They are not apart. I am under the influence of both, at the same time. Only I cannot extricate myself unless something else happens. You see, I am subject to one or the other. I do not change because I am in equilibrium regarding that.

I am at a certain place. I am subject to certain things that now pull me down, I call it, let's say, the law of gravity. I am also subject to certain forces that prevent me from falling which is the floor. I stay at that place. At the same time, I am subject to two forces. You see? Now the question is: how can I evolve quicker from that position? It is not that I do not evolve even if I do not work. I will, with Earth, with everything around me. Ultimately, Earth will become ~~as~~ a planet, simply because at the other end, the growing end of the Ray of Creation, something is created which pushes Earth up one notch. I hope you understand that. If I have something that grows here, then that becomes number one. That what was number one is now automatically number two. Therefore, if Earth is number three, it will become number four simply because of that growth. But what takes place at any one place is an ~~an~~ equilibrium. Two forces acting exactly at that place, (???) point and pulling it one way and at the same time, and pulling it the other. And they (...?) each other. (...?) Now, I wish out of this... I am a human being, subject to these things, subject to involution and evolution. I now wish, since I understand this, I wish to see if there is any possibility for me to establish or employ a catalyst which helps me to make this process a little bit faster.

QUESTION: Has this any relation to what is said in All and Everything about the Law of Falling?

ANSWER: The Law Of Falling and Catching Up?

QUESTION: And trying to go up further than you fall down so that...

ANSWER: Ah, that is a little different. That is really a description of the nature of the law. It has to do with the reaching out from a point one to a point two by means of a point three. It is a little different.

QUESTION: (.....?)... but you have to be at three before you can go back to two?

ANSWER: Yes. I have explained it once, you remember, when I talked about evolution according to the law of Seven. I start at Do. I count Do Re Mi up to Fa. I have difficulties. For some reason ~~xxxxxx~~ I do not know, than only I can have an explanation for it. That at the time when Do re Mi, when there was no Fa ~~xxx~~ in existence, there was Sol La Si only, that then because of that, there was a certain continuation which would end in itself. Then, as explained in All and Everything, His Endlessness realized that Heropass, which was the flow of time in accordance with evolutoon, would destroy him. It simply meant that there was no possibility of one line being started in one point and ending in another and no connection between them. This would mean destruction. So, all that is said, is that one line can not continue to exist. For that reason, His Endless ness, in His all-omniscient wisdom, ~~xxx~~ created a condition by means of which certain things were necessary to compensate this force in order to establish an equilibrium. And He did thus by ~~xxx~~ making it more difficult fot the evolutionary scale to complete itself. And therefore, He shifted part of the note, the last part of the note, half a note up towards Di, so that the notes between Mi and Sol became one and a half and it was called Fa. And the note between Si Do became one half and it is called Si Do. And simply by this shift, He

established the possibility of other laws going in an opposite direction, compensating for the evolutionary law, and thereby maintaining the universe. You understand? Now I have the evolutionary law for the possibility of becoming more what I am, that is, more what I should be. Do represents the intial starting point. I try now to work towards Do Re Mi. I reach Fa. What is now neede for me to overbrdge Fa? The realization of the completion, that is, myself. If I see at Fa what really my aim is, that is, to be complete as far as Do is concerned, I then havem for some reason or other, with this concpe t of Si Do, that is the freedom of myself whih I would like to reachx when I would compleite the octave, creating it by means of having such force in myself, creating by having such conditions around me at Fa, by means of which I then will recieve a shock. That is why it is said about the question of So Di that it is inner life.

QUESTION: This shock, is it an inner shock?

ANSWER: NO. It is the creation of conditioms of myself being at Fa, whishing to complete my octave, that then conditions are created which will enable me to overbridge it.

QUESTION: Then everything that I have done up to this point will preduce a shock?

ANSWER: If I am contemplating, and putting myself in that kind of state that I could recieve a shock, having in mind my ultimate aim, I then becaome regarding conditions in which I live, receptive to a so-called outside shock. It ~~not~~ looks as if it is outside. It is not outside. I breathe already as a human being so air naturally cannot be abything else btu belonging

to me. When I am considering the possibility of completing the octave belonging to Ksedjan, I have to complete, at the moment of my Fa of Ksedjan, conditions which will enable me active to have a shock as represented by ~~numerous~~ ~~numerous~~ IMPressions.

In the same way, by contemplating the possibilities of Si Do of Ksedjan, I create a condition for Fa to be overbridged. The thought processes that go in, you might say, ~~that~~ ~~that~~ ~~that~~ ~~that~~ the idea and concept of the second octave for myself produce a condition of activity in the impressions I receive.

QUESTION: now, this is what... these words strike me... active impressions.

ANSWER: That is when I make an impression, which I now receive automatically and mechanically, when I make them so that they are no going in the usual way to my head, or wherever I receive my impressions.

QUESTION: Then when I am one and I can....

ANSWER: Not one. It is not as yet one. But it is the creation of a condition by which influences which I get now and which go passively in a variety of different directions. When it is in my mind, it goes to a certain associative, formulatory ~~process~~ thought process. When it is in my heart, it feeds a certain vibration rate which I call feeling. When it goes in my body, it simply means that it is received as food for me body in some kind of energy like, let's say, rays of the sun effect my skin and my physical body and so forth.

Now I am in a state where I receive impressions that are passive. That is, regarding the impressions, I do not do anything. I receive them by means of my eyes, my sense organs, wherever I can get such impressions through my five sense organs. I now introduce the possibility of the sixth sense. The sixth sense

Is that I wake up. The sixth sense is to become, regarding myself, with ~~effort~~ effort, awake to the possibility if receiving all impressions in a different way. I may receive them in the same way, but they will not go in the same way once they have reached me. This is the difference between activity and passivity. When I now am in that state which I call being awake as a result of the possible development of my sixth sense organ, which is to be awake, that is what is meant by it. It is the effort to try to see myself, the effort to try to become objective towards myself, I then am changed. That is, my physical being with the different functions is now in a different kind of receptivity. Because of that, the impressions I now receive do not go to my head. They do not add to the quantity of thought, but they go to another place which I call subconscious. This is where they must go because the subconscious has been submerged, and has been pushed away and is not functioning. And now the active impressions, as a form of energy, as a form of food, goes to my subconscious. I do not know exactly where it is but there is something that is very closely related to it which I call my essence, or sometimes I call it my magnetic center, or sometimes I call it that what is really what I am. For the time being, it is extremely vague because it is inside and I have no means, as yet, of digging it out. I only can see it at certain times by chance. Sometimes as if because of such conscious impressions, I am struck as if by lightning. You see, I do not know in the beginning what these varieties of different possibilities are for myself. I do know that they are different from the state of sleep.

QUESTION:

Now you have been speaking of passive impressions and active impressions and distinguishing the moment of being awake. There is a difference. And to be awake is the step for us. And we can have passive impressions and be awake.

ANSWER:

Can we?

QUESTION:

This is my question.

ANSWER:

No. When you have impressions which are already passive.

QUESTION: But where we are is the important thing. Can't we have passive impressions and be awake?

ANSWER: It is a question of what wakes up. You see, my body receives impressions. Something in me ~~which~~ wakes up, under which influence my body uses the impressions in a different way. I call that making them active.

QUESTION: You see, now this is where I misunderstand you and I want to have it clarified for myself. Because, to me, as I have understood you, in discussing theory, many times, this type of thing: passive impressions are on the line of observation.

ANSWER: No, I do not think so. When you sit and have your ~~the~~ eyes open, when you hear singing, when you touch things, what we call the five sense organs, smell and so forth, is receiving impressions from the outside which I then digest in some form or other but where my automatic body with the functions which exist, simply receives them and always uses them in the same way. I am, regarding them, passive. ~~Something~~ The same way as I ~~would~~ would be passive when I sit out in the sun, let's say, and the sun shines on me, and there is a reaction in me which makes me skin a little bit red. I get tan. All the time

when I have my eyes open and I receive impressions from the outside, it takes place in my head and is located there as images. It is something that apparently is received in my brain as of form of, I call it, food because they will produce, at the proper time, not only the image, but I can, by memory recall a certain thing. So, when I try by memory to bring back that what I see, there is a form of energy which enables my brain to receive this. So, it is quite correct to say that whenever I receive any impressions, I receive energy. You see, but I receive it passively because I do not do anything about it.

QUESTION: I think (?... I have a question on) energy and you have just hit on it. (...?).. and what to ~~do~~ do with this energy.

ANSWER: Good, now you know,

QUESTION: Yes, I am beginning to see.

ANSWER: Yes. You see, we are all the time influenced by energies from the outside. When we translate it inside of us, they become energies available. Sometimes as thought processes, sometimes as feeling, and sometimes as ordinary blood circulation streams which enable us to lift weights, or to walk, or to expend that energy that we have, until we get tired. You see, the energy has to come from somewhere. I get it by means of impressions. I get it by means of breathing. I get it by means of food. All together it is like a melting pot within me and all of them mixed together in such a way that I say I find myself with energy. I really mean, I find myself alive.

QUESTION: Now, this is another thing I would like to know.

(....?) the types of energy (...?) impressions, air, food.

ANSWER: Where we get then from?

QUESTION: Yes. Are the types of energy that we require for what we are thing to do, to wake up, are the energies different?

ANSWER: I do not knwo what you under stand now by energy.

QUESTION: Our food, our air intake.

ANSWER: Yes, you see, there is a diffarance between ordinary food, solid food, liquid food, and air food.

QUESTION: And visual food?

ANSWER: Yes, and visual food is of a differnet kind of scale in the same way even because you wan not even materialize it. You ~~xx~~ can also be influence by magnetism. You can be influenced by electricity. It is also a form of energy. You can be influenced by heat altjough th you cannot seeit, you certainly can recognize it. And in a variety of different ways, there are forms of energy available to us. And, whenI say there are different kinds of energies, it usually means that they are a little different ~~with~~er in the velocity or in the mass. Now, that is a little physics. You ~~see~~ energy represents something of a product betweeen the mass, that is, a certain from of matter, or a certain form of density, together with the way it moves. I call it ~~velocity~~. That means, that is a certain concept, an energy concept, representing quantity times velocity. That is, the only way to say it, some means by ~~which~~ means of which ~~the~~ forces can be expressed. Soxthat when I say I see a force, I also identify it with energy being displaced. Going form one place to another requires a force and the energy that propels this force to become manifest. is. at this moment, functioning and is changing

into the force. And, when it reaches there, it may change back again into energy. Energy is not such an easy concept to really have. But, I can say in general, it is a means by which I judge the change ~~from~~ a place into a movement. You see, the change between static and dynamic is caused by energy, Let's take an example. I say energy, energy of place. It means energy that exists by virtue of the place where the object is. It is subject to certain laws and because of that it has an energy, although I do not see it. Something in the table has energy of place. When I take the table away, it will drop. The force operating on it ~~will~~ starts to change that, the energy of place, into an energy of movement. Until it hits again that floor and then again it changes. Sometimes the energy that is collected because of this velocity may even (...) the object when it reaches there. And again it takes place in the form of another kind of energy which I call heat. Nevertheless, it is an activity of some kind which is different from a static condition. And whenever I change anything static into a dynamic quality, energy becomes involved in it. So, when I receive an impression and it is passive, it is as if it simply proceeds in accordance with ordinary channels and does its duty for which it is meant. It is the maintenance of my life as it is.

QUESTION: (????)

ANSWER: The same way that food that I take in is mechanically digested. It reaches a certain process in the digestion ~~and~~ of changings as it goes into a different kind of form. It is extracted already in my mouth, my saliva. When it gets to the stomach, a little acid takes out certain substances and then it goes to the intestines where a little alkaline condition

in the food that I ~~can~~ digest, becomes distributed as food to the different organs of myself. And certain foods reach a certain place. So, some foods are very good food for the intellect. Some food are good for something else. This is an ordinary process of food. Air can also be digested up to a certain point. When it gets to the lungs, it is used then in the form of taking out the oxygen in order to correct and purify the blood which again is circulating in the body, and in some way or other giving off the ~~oxygen~~ at the proper place for oxidation of the cells around there and taking away the bad, so-called, debris that has to be eliminated.

QUESTION: But the air also can be used, all the impressions can be used for something else.

ANSWER: The question is that when I now make an effort to wake up, there are three results that take place. One is that that what I now have as an impression and energy is now transported to a different place in my body and starts to feed something that has been neglected. The second is that it has an effect on my air intake because of the changed condition in which I am, I extract from air different substances which I do not extract otherwise, which I exhale. But, in this case, it is possible to extract argon, zenon, crypton, and so forth, the so-called, rarefied gasses out of air which exist, but otherwise have no meaning for me. In the third place, it creates a condition in my physical body by means of which I extract more out of food than I usually do, because the condition of my body is such that it will dissolve or it will act as a solvent for a variety of foods, so that out of the food that I

get totally more energy. And the food itself is carried up in a higher state, ultimately creating in me, let's say, a condition of more sex energy, or more brain food, or more food for feeling center. So these are the three conditions that all will take place simply because of the fact of trying to wake up. And that is why the waking up is important because it completes my physical body, it completes my Spiritual Body, and it starts my Intellectual Body on its road of its own development of Do Re Mi. You understand now? You see~~x~~ energy a little bit? Can you see now that that would be the completion of our own cosmos?

~~EEEEE~~

QUESTION: I understood at the moment. Now I don't understand the process as clearly. I did understand what you said at the time.

ANSWER: All of that what you are now, represents your level of being. When you grow out into something else, that is the completion of yourself, your level of being is raised to a different level, a higher level. Then the being of yourself having then first consisted only of one and a half of you, one body and a little bit of your Kesdjan, then it is made up of the ~~two~~ total unity of three bodies into one. This is in itself a higher level of being. I saw several hands here.

QUESTION: (Helen Ford) I have had a question for some time about impressions and (...?). It seems to me that there is something more to conscious impressions than you mentioned. .... I understand very well that conscious impressions are food. But, if you were to take any conscious impression, it could not only be the three attributes that you mentioned, but

that there would be different impressions taken in which would be a different kind of food.

ANSWER: I am not so sure. I am not so sure about that because really you can say that I get to be in a different kind of state so that I could receive influences "C".

QUESTION: Well, I was not so much thinking about influences "C" but I meant that if you take your normal traffic through life (....?0. I have observed that people take in a food appropriate to them as impressions. And that the totality of our impressions (...?). Different types of people will, let's say, in the same set of circumstances, different people will take in different impressions in that same set of circumstances, according to their nature and their personality. In other words, they will have received from that particular set of ~~impressions~~ circumstances different foods because they will have taken in different impressions from it. And they will have taken in impressions appropriate to themselves. Now, if ~~one~~ one or two or three were conscious in the same set of circumstances, they will have taken in impressions in a different way.

ANSWER: I do not think so. They take in the same number of impressions. I do not think, for the time being, that they become so much more open that they will receive more impressions per square inch.

QUESTION: No, I don't mean per square inch.

ANSWER: No, it is that. What you mean is that the impressions they take in, they digest better.

QUESTION: No, I don't mean that. Now, for example (I have abridged paraphrased and condensed this example because of its length and the lack of clarity on the tape.) On a beach, a shark eats someone. everyone will get a different impression. They will experience the same event differently. Some will be horrified, etc.

ANSWER: No, no. Each person will have a different set of impressions, Is that what you mean?

QUESTION: Now, in this appropriaite condition, because of their state of being and all of that, they will have recieived quite different impressions from this one thing.

ANSWER: They are different people.

QUESTION: Yes, but the difference will be in the kind of impressions.

ANSWER: NO. You take ypurself. Take yourself as an example, seeing a horrible thing like a shark and so forth. And you imagine yourself conscious and you imagine yourself unconscious. What is it that takes place when you recieve the same set of impressions?

QUESTION: receive it differently.

ANSWER: Yes, because you are different. You are not increasing....

QUESTION: (???)

ANSWER: Who knows. Maybe not, because of your state. Then, as soon as you wake up a variety of thing will not take place but we were talking about the number of impressions per square inch.

QUESTION: I was not talking about the number of impressions.

ANSWER: The impressions remain the same. Because the object outside is the same. When the impressions reach you, you digest them differently because in one case you are unconscious and in the other conscious.

QUESTION: Yes, but the impressions change.

ANSWER: No, the impressions do not change. You change.

QUESTION: Well, I change and I recieve other impressions.

ANSWER: No, you do not. You receiev the same impressions but you eat them up differently. Why should you eat them

QUESTION: Because I have other impressions when I am in a better state.

ANSWER: As a result of what?

QUESTION: As a result of my work.

ANSWER: Seeing the impressions in a different light. Receiving the impressions, which are the same, in a different way. I will not assume that I enlarge my world immediately, I will, ultimately when I become a different kind of receiving station.

QUESTION: Let me give another example. Let's say I am working. And something happens to which I react by flying off the handle. I see a person behaving in a certain way(...?) and I say, "How terrible." Now, if I am more conscious, it does not effect me at all.

ANSWER: Yes. But who is now different? The impressions or you?

QUESTION: (????)

ANSWER: But of course Helen. But are the impressions different or are you different in digesting them?

QUESTION: But I would not even notice it.

ANSWER: You are different, but not the impressions.

QUESTION: But in a certain case I do not receive them as an abominable way of behaving.

ANSWER: Because they are not going in the regular way where you associate abominability, or whatever it is, with that impressions. You stop it at a certain place. It goes maybe into your feeling and stops there. It does not go to your formulatory apparatus.

QUESTION: But I am not effected by that person.

ANSWER: Yes. The impressions are the same. Only you have changed.

QUESTION: (????)

ANSWER: Exactly the same. The image is the same.

QUESTION: (???)

ANSWER: No, it is your interpretation that has cahnged but it does not chnage the impression.

QUESTION: I have not given it an interpretation. I would not be involved.

ANSWER: Don't you see Helen? There is something outside and I am here. I receiev an impression. It keeps on being the same. But this time now I change a little bit. I change. The impressions are still the same but since I have changed they do not appear to me as if they are the same. Still, they are the same. But I digest them differently. I am in a different state. I am not affected by them because of the variey of confition, including my being conscious. I still am affected by them in the sme way. I have no power to change the impressions. They keep on. But that what now affects me, need not affect me. Nevertheless, I am affected by them. They come in because my eyes rae not closed. But I am imper-vious to them, if you wish. I can not, if I am conscious and I sit out inthe sun... Do you think I will get less hot? It is the saem thing. Impressions from the sun are exactly thr same. It is the form of energy which is identical to anything you get through your sense organs.

QUESTION: (Mildred Mayers) Mr. Nyland, could you clarify this for me? As it is presented in the book, there are these cos-moses which would seem to me to be esoteric knowledge. You speak of them as concepts.

ANSWER: Yes. Do you have experience of it?

QUESTION: Is it a devisen sp to speak, to bring us to comprehend that what is beyond our comprehension?

ANSWER: No, I think it exists because it is the only logical way to assume that when we see stars that they belong to a certain system; that they are related to each other; that there are laws among us.

QUESTION: (???)

ANSWER: No, that is all. The concept that I try to find out is what is the rules that govern such things out side of me. And I say it is a concept because I have no practical experience of it. As soon as it comes in the realm of experience, I have to go then to what I am as a body in relation to that out of which I am made up. It is something that is within my means of conceiving. But I cannot really conceive of anything that has to do with the solar system, than only in a very general way. And I say there must be laws; there are planets. And I study astrology in order to understand that. But I do not have experience. Experience is that what is. I have experience of the results of such influences on me. It is quite a different thing.

QUESTION: It is not, so to speak, as you say, a concept. I am trying to think are there these cosmoses?

ANSWER: Do you object to the word concept?

QUESTION: No.

ANSWER: Not. It is simply a word to try to indicate and to give for yourself an explanation of things that exist outside of you. It is really that what is a concept as distinguished from an experience which you yourself, let's say, digest. A concept may be, at most, something that stays in your mind.

QUESTION: Is this a way by which I may actually come to what really is?

ANSWER: I presume so. Yes. I do not think that we ~~xxx~~ really have any more possibiloty of understanding more when understanding as a word is based on experience. I may gather more knowledge but it will not be particularly useful to me.

QUESTION: Then this ~~xx~~ could be said in different ways; in different philosophies and teachings?

ANSWER: Yes. It doesn't matter what you (???). I simply say it is something what is a configuration of a thought process in my mind which seems logical and I give it a name. That I would call a concept.

QUESTION: Isn't it a way....(???)

ANSWER: No, no, it is something for your own. What do we really know of things outside of us? We read about it; we think about it. We think we understand a little bit of it but we really do not by any kind of experience. And it is that what I emphasize: the necessity of experience. If I have that, I have something that could become my own. But if it is something that stays in my mind, it is only in my mind. It is not my own. I mean, there is no question about it. whenever I have a concept, something that exists, even in my memory, it is still my own. But, you seem it is of very little use in my life. This is the practicality of a kind of concept: to try to translate it into something that is experience so that, on the basis of that, I behave and perform in accordance with that. The concept will not help me to be a good man. It will help me to clarify where I belong. But, when I actually experience the fact of having a body and knowing at certain times that it

must be made up of a variety of small cells which I sometimes can see, even under the microscope, even if I really cannot separate them, I know well enough that they must exist because I have a variety of reactions that indicate that kind of a working hypothesis is probably very close to an axiom. I have taken it out of the idea of a concept. I have made it some form of reality with which I now can deal and call it a reality belonging to me Earthly existence. This is all one says. It is based then on something that is much closer to me because for me, that kind of concept can be translated into an experience of actuality, of saying, "This is my body".

QUESTION: That is what I wanted to know.

QUESTION: (Robert Jourdan) You were speaking about two forms of influence, As you spoke, I got the impressions that you meant both simultaneously. And one would be an (...) internal, (...) towards evolution while simultaneously, you would (...) involution at the same time. And later during (...) question, I got the impression that there was a possibility of opening yourself to receiving a conscious shock or receiving (...) remembering yourself or taking it in as a scene; that this was possible. But that also at the same time, opening the possibility of being influenced by life. That may not be exactly what you stated but it was a feeling that I got. I went, about a year ago, thru a situation where I had a feeling that there were times when things were possible and other times when things were not possible. And that I was better off making efforts during the time when I was, so to speak, going out with

the wave rather then making efforts at the time when the wave was coming back in. It is much like swimming.

ANSWER: Yes, ofcourse, but those things are not comparable to the two forces we were talking about.

QUESTION: Are there tow different influences operating simultaneously?

ANSWER: They are different in nature.

QUESTION: What I mean is: are they in the form of one and then the other?

ANSWER: No, we are under the influence of both, but they are different in nature. One pointa in one direction and the other points in another, opposite direction.

QUESTION: i understand that.

ANSWER: When you swim, you are pointing in the same direction. It does not matter. You ~~xx~~ stay on the surface of the water and all that happens is that you go one way or the other, But they are not forces that take place at the same time.

QUESTION: What I mean is that the water itslef has, at times, it is going in the same direction as I am and at times, it is not. It goes back and forth. If you throw a piece of ~~xxx~~ paper in the water, it does not go anywhere.

ANSWER: I am talking about the force that gets you away from the water, up or down. That is, towards something that is higher or somwthing that is lower. I am talking about such forces.

QUESTION: is it possible that the time for getting the enegy that is required~~g~~ that there are times that are easier than other times.

ANSWER: That, of course, is right.

QUESTION: Then how can we know? How can we find a place in my life

when we are, so to speak, with the tide.

ANSWER: How can you find it out? Only by working. If you find that at certain times work is more difficult, most likely you are in a more difficult position.

QUESTIOB: Should you work harder at that time?

ANSWER: It all depends on what you can do. You know, there is no general rule for that.

QUESTION: (???)

ANSWER: You have to if you want to work. Yes. There is no doubt about it, that certain conditions, certain days, certain hours even, are different from other hours. It is also without any doubt that you yourself are different at different times.

QUESTION: The next question is about the mass, the density and the velocity and the fact that when something is in a state of change it moves. I had a built-in set of symbols that I was (4/??) that (...) I do not know if I can relate this to what I believe, but I had a feeling for some time that the way electricity is conducted along a wire represents a mechanical action, of that movement in that particular case of a ~~radiation~~ result of the wattage, the voltage and the amperage. And that consciousness or self-remembering begins to introduce a force making great heat in the wire.

ANSWER: No. If you close the wire it will create heat simply because of the wattage, that is, the voltage....

QUESTION: No, I meant that you can increase the voltage only you can gain energy only by decreasing the amperage.

ANSWER: No. The energy will remain the same. Unless you put in another form of energy, like heat. But, otherwise, the

the enrgy itself will always remain the same. You see, you will probable lose it because of friction and all that but the total quantity of the energy is indestrcutible.

QUESTION: What I am asking is probably a practical question. But I find that there are times when I begin to work and I can continue to work for long periods and have an abundance of energy and continue to work. And other times when I can get it started and I cannot sustain it. And sometimes when I cannot start ~~it~~ it. For the most part, the times when I have been able to have enegy to work for long periods of time (...?)

ANSWER: All it means is what I said a little while ago: that you yourslef are in a different state. You cannot ascribe it to anything else because your intentions from today to tomorrow may be the sane, as a wish.

QUESTION: Could I ask what is the mist important factor in sustaning it? It is my intention?

ANSWER: I cannot ~~tell~~ tell you. There are too many variables in it. If you say you have a lot of energy and you can work, even that I start to question immediately. ~~Maybe~~ maybe not. For my own, ~~if~~ I am honest, I say no. I have to make attempts all the time. I cannot say that I have a lot of energy and I now use it for being observant or for consciousness.

QUESTION: Occassionally , these attempts are very successful. And ~~ecassionally~~, what I believe to be the same methods, do not produce any results.

ANSWER: Again, I have no means of knowing what are the results for you. You can say, "Yes, sometimes they are very good. They produce a state of awareness." I have + - .

only one who would know for yourself as comparef to perhaps another state where you have the same kind of wish and less energy. It is quite possible. But what is the result: to be awake or not? That is for you to decide. If you say, "Yes, I am awake", ~~fine~~ good. I cannot deny that.

QUESTION: When you were speaking I go t the impression that the impressions that come into us are much like holding up a camera; that is, theoretically, the light is comong in thru the lens.

ANSWER: Yes, that is right.

QUESTION: But the other state is taking the picture if....

ANSWER: No. I do not know ~~now~~ what you are talking about : the other state, you say. There are only two diferent states. One is I receive impressions actively, the other is I receive them passively. When I am actively receieving them, it is the same thing that happens~~x~~ outside. The impressions that I receive are the same. Only when I receive them I use them differently.

QUESTION: I retain them.

ANSWER: No, I do not retian them. They go to some other place. I do not retain them. They are used up.

QUESTION: Can't I recall those moments?

ANSWER: Certainly, you can recall them. But tha<sup>+</sup> is not a retaining. It is used up for the purpose which you now call memory and it is stored away as an image. But I am not sure that when I am active that it creates the same kind of image.

QUESTION: Alright, but nonethelessm one of the qualities of it is that I can remember it and everything around the moment that surrounded it.

ANSWER: Sometimes, I think that when it is conscious, I will

remember it better but it does not mean that the image is the same. The process of memory I think has changed.

QUESTION: Well, you mean in those moments, I remember myself.

ANSWER: Again you are making theoretical statement. I cannot check up. Maybe so, maybe not. If you ask me, "Do I have the same experience?", I say, "No."

QUESTION: I began on this track when you started ~~saying~~ saying that we can prepare conditions for ourselves in which...

ANSWER: That is right, if you know how.

QUESTION: But...

ANSWER: Excuse me Bob. You do not know how. I can tell you immediately that if you go off on that kind of tangent, you will not produce them. It is the state at which I have to be at Do Re Mi before I can even think about the possibility of Si Do. We are at Do. We are not at Mi. But, I said, theoretically, it is possible to produce ones own shock. But I think it is very far removed. And to simply take it as something that I now can do, by creating such conditions, it is utter nonsense. What I was talking about was theory, in order to explain how an octave functions. And I also was dealing in higher mathematics.

QUESTION: Well, I have to accept some of it practically.

ANSWER: The practical thing is this: when I said a little while ago about the catalyzing influence. I am, at a certain time, influenced by two forces which are ~~opposite~~ opposing each other and which indicate different directions, one lower and the other higher; not ~~at~~ on the surface of water like waves. Something that I call a higher, different ~~level~~ kind of level, life. and something that I call lower. Something I call God and something I call devil. At the moment I am influenced by both God

and the devil. I am now interested in trying to find a way out, so that I can use whatever forces there are in such a way that I could become conscious and be free from either. That is, that I raise the level of my being.

QUESTION: Can I make that practical now?

ANSWER: The catalyzing influence is that I wake up. With this, I introduce a third force. Now I am inbetween the two forces that otherwise would, let's say, produce a balance in myself. I now use, at the moment, both of them for food to produce with the force I now introduce as neutralizer, something of a different kind of quality, where the energy is represented by both forces, with the energy that I produce as a result of my wish to wake up, have then produced a kind of energy of a different scale, beloning to a higher level of being. That is very practical. The rest I can forget.

QUESTION: I can only be certain, at any one time, of one influence if I am able to see both.

ANSWER: No. You can only be certain when you ~~xxxxxxxxxx~~ work, work, not theory, not thinking.

QUESTION: I am not speaking of theory. I am aware simultaneously of two directions of a situation.

ANSWER: You are aware of yourself trying to become aware. That is the most that you can say.

QUESTION: And I become aware of myself trying to become aware enough to choose between two situations.

ANSWER: No. You see the situation as it is. You do not choose. All you choose is to wish to be inbetween so as to be effected by both. The effort has nothing to do with the changing of the forces. The effort has to be that you wish to be.

QUESTION: Then it would be just to maintain the equilibrium.

ANSWER: It is not necessary to maintain the equilibrium. It is maintained.

QUESTION: When it happens, it just happens.

ANSWER: No, you become present to that balance.

QUESTION: But I say, when it happens, it just happens.

ANSWER: What happens?

QUESTION: This condition.

ANSWER: What condition?

QUESTION: Where the premise and the object, neither one in themselves represent forward. They represent either side.

ANSWER: It happens all the time. It exists all the time.

QUESTION: Yes, but I am not aware of it all the time.

ANSWER: That is right. Now you make an effort to be aware.

Then when you are aware, you see it.

QUESTION: But then... maybe I can say it better. What condition... if possible... for example, if I were to cut myself off to a certain ~~maximum~~ degree from life and withdraw to books and contemplation, I would be able to maintain the feeling of myself for a certain time. But it would become, after a while... I would... anything that I felt would, after a while, become sour. So, in order to stay there, in the balance, so to speak, what condition... in other words, you have to.... you have to ~~maximum~~ come into life. You have to place yourself in a condition where you are open to a variety of influences and allow, or try to be present to what you are in the midst of. Are there any preparatory conditions that you can make? Can you impose any condition?

ANSWER: The preparatory condition that you would have to make is to throw all this trash out of the window. Everything that

you have said in the last five minutes is absolutely worthless. You are talking about ordinary life; considering one thing or another; thinking, feeling in, I do not know, how many ways. It has nothing to do with work. Work is the effort to be awake to myself as I am.; without wishing any results, without description, without partiality, or rather, to be impartial and to be there at the moment when it happens. That is all there is to work. The rest is consideration, in some way or other, as if you had anything to do with it.

QUESTION: I understand that.

ANSWER: Alright, then let's get away from your thought process and let's really try to be what you wish to be: to be awake to yourself. And to start with a very simple thing. To become aware of the movements of your body. This is the requirement, not the thought. I am absolutely not interested in thinking. I am. This is something that simply means I am present to myself and I see myself objectively. All the rest, you go off into all kind of tangents and you are avoiding the possibility of even seeing yourself. I am telling you quite honestly, because you are on the wrong track, completely on the wrong track. If you do not now understand what I say, you are on the wrong track and even then, when you continue now, like you say, you have not even understood what I have tried to say at the present moment. Work is a very simple thing to understand. It is extremely difficult to do. All it means is that I try to be, at a moment, awake to myself. And for that I have to make an effort to be awake. When I am awake it means, /regarding movements of myself, posture of myself, so-called facial expressions of myself, walking, whatever is my behavior physically

outside, I become objective to that. I become objective towards so-called inner movements of myself; my blood, my breathing, my nervous system, whatever takes place. I also could become, if I can, objective towards a feeling process which I now call feeling center.

QUESTION: May I ask...

ANSWER: No, do not ask. Wait, because this is probably the first time that work is explained to you. I become also aware of a mental process. Then when I am objective, I am also trying to become impartial; that I see that what takes place without any feeling or any thought. I simply see it. And the third requirement, which is extremely difficult, is that it must take place, at the moment when it takes place, that I am aware of that what is at that moment happening. These are the three things. Now study them. Think about what is meant and then try to do it. And when you have done it and you say, "Yes, I saw myself, and I was doing this and I moved that and so forth. But I tried to be awake": then we can talk again. For the time being, no further arguments and no further discussion on a theoretical basis.

QUESTION: (Elliot Nelson) I always considered that being conscious, was the same thing on anynplane. If you can. let' say, be aware of the body as it moves, or as it talks, or as it functions, if we can develop a Kesdjan Body and be aware of a Kesdjan Body, it would be exactly them saem thing.

ANSWER: Yes, theorteically, yes.

QUESTION: So, being awake is a means of transcending your normal level of existence as fas as the medium goes. And also the body that you happen to be in.

ANSWER: I think you have to make a distinction between proceeding according to the law of an octave from Do Re Mi to the other Do and to be at the Do. There is a little difference. You see, if I reach another level, I have something accomplished and I then ~~xx~~ for one moment, I realize that I exists.

QUESTION: (???)

ANSWER: I have no more to do with it because I am finished with it. Then, the new process of the new octave starts because on the Do that I have reached, there is a vitality of further wish to live. Then I am in exactly the same condition, only I call it differently. It is a new Do. It is vibrating at a different rate. There are different forms of material involved. Of course, there is also Kesdjan Body which is not like my physical body.

QUESTION: Then it is always basically non-identification?

ANSWER: Always the same.

QUESTION: And the medium?

ANSWER: It does not make any difference for yourself in relation to that what you have to do. But the totality of you becomes less and less effected by a variety of different conditions.

QUESTION: It is your ordinary life on any particular plane.

ANSWER: No, there are 48 laws, 96 laws, 24 laws, 12 laws.

It means that the density of your matter changes. That is, the total condition of yourself changes. The relationship of you, regarding work, remains the same. But that with which you work has undergone a change.

QUESTION: In other words, you are changing your form but your consciousness remains the same.

ANSWER: That is right. Your ~~consciousness~~ <sup>work</sup> remains the same. Even God will have to maintain Himself.

QUESTION: Then I understand it.

QUESTION: (Terry Owens) (Completely inaudible. I remember the question as a report on the task of ~~giving~~ waking up twice in the morning.)

ANSWER: You understand that you cannot judge about the results because that what one could ~~do~~ accomplish or that what could be the result, you cannot ~~imagine~~ even describe. For a long time, I think one has to have towards this the attitude that I am doing my best. You see, I try to come to this in such a way that I can understand what is meant by an Anoulius in me; by the voice of God; by something that is still a remnant of what I should have been. And with that, I now create, as well as I can, in the conditions of my ordinary life, the situation in which I still think, because I have to use my thinking process for that, I think that it is conducive to growth or to the possibility of presenting itself or to the possibility of opening itself up to other conditions of life. When I work, I create then, because of that effort to wake up, a certain condition in which this Anoulius can find a home. But I do not know anything else. All I know is that I have made the effort in accordance with whatever I understand. And then I must leave it ~~alone~~ go. I cannot watch it. I cannot say I wished I would know how big it is. You know, it is like a growing plant. You do not take it out of the ground to see how the roots are. You

must leave it. The realization for yourself that you tried to do your honest best: it is the only way by which you can have any, let's call it, satisfaction. So, when you say a result; I do not know. Many tomes it is deposited without your knowledge. The effort is something that is translated into some other find of form of energy whixh is, as I said some time ago, a bank deposit. But it is not possible for me to draw on it at all. I have to have it as if I am in the presence of God and I say, "God save me". And, for a long time, maybe He does. Still, I remain in that attitude. You see, I have to lose many things of myself. And what is necessary? I have to become as if nothing. Only then will I find my soul. If I do not do that, there is constantly the difficulty that certain things of myself, which I call my human nature, interfere. And I do not want anything to interfere. I want to be completely open, as if nothing and only then will I start to realize that there is an aim. You see? So, be quiet. Simply try again and again and again. Do not be dissappointed. Do not have an idea of what you ought to accomplish. It is in relation to you, towards the voice of your conscience. In that relation, it is as if in prayer, as if, then, as well as you can be, you be. And then, at certain times you say, "But I am." That is probably all.

We stop. Sometimes you must not think that I am angry when I emphasize certain things that I believe in, and which I consider absolutely ~~important~~ essential as far as work is concerned. I have to put it in such a way that you remember it and also that it effects you. I can not effect you intellectually and expect any results. The effect has to be quite emotional so that you

are stirred, so that something in you starts to become alive. Only then will you remember and then you will translate that kind of energy into a wish, really, to work. And when I warned, the way I did, with Bob, that he is on the wrong track, I try to indicate what is work really, so that we understand that and there is no mistake about it, and that we do not fall into the always present trap of thinking, feeling, hoping, wishing, trying to create something new. Work is a simple thing: self-remembering. To work on oneself: the meaning of Parktdolg Duty. That is what Gurdjieff calls it. He does not go into all kind of other considerations. So, when you think of work and you want to work, convert it into the actuality of an effort to try to be present to yourself. When I say present it means, perhaps, that emotional quality. When I say objective, it ~~xxxx~~ is most likely an intellectual quality. When I say remembering, it most likely is a physical quality. I do not know how it functions with each one of us. But for some certain thing, ~~xxx~~ certain concepts appear to be different. We all come to the same thing: to be present to ourselves, ~~xxx~~ so that we see what we are and what we live with in ordinary life. And, if it is seen from the satndpoint of what I call the beginning of "I", and that sepeartion which is more real real within, becomes aware of the existence of myself. Only in that way, I honestly believe will we ever reach work and will you reach the degree of consciousness, and with that consciousness, as far as your life is concerned. So, goodnight. Good luck. Work, if you can.